

The Athenian Mercury.

Friday, May 21. 1697.

Quest. 1. **W**herefore do Infants that are Born in the 7th Month after their Conception commonly live; And those that are Born in the 8th Month commonly live not?

Answ. There are some who attribute the reason hereof, to the order of the 7 Planets; and altho we may not give a better reason to the satisfaction of an other, yet we had rather attribute the reason hereof to the perfection of the Septinary Number, which by a certain secret, and occult Virtue, accomplisheth all things. The Number of 7 is most perfect, because 'tis Composed of 2 first perfect Numbers, equal and odd, *viz.* Of 3 and 4; for the Number two is Composed of a repeated Unity, the which not being a Number, is not perfect. As for its occult Virtue, we are of Opinion that it operates on all sublunary things, because that the Moon changeth its shape from 7 to 7 days: And besides, it is more manifest in Man, than in any other thing. For first of all, being Born 7 Months after his Conception, he may live: And 7 Months after his Birth, his Teeth begin to appear: In 7 Years, he begins to have the use of Reason; in twice 7 years he begins to enter into the Age of Puberty, and to be Capable of Generation: In thrice 7 Years he enters into the Flower of his Age: In 4 times 7 Years he begins to enter into the Age of Virility, and Intire perfection of his Natural strength. Moreover, from 7 to 7 Years (observe it when you please) Man doth find ordinarily some Alteration, or Change, either in his Mind, or Body, or in his temporal Goods, or Fortune, Be it in Adversity, or Prosperity: And this change is principally Remarkable in his Complexion. And above all, the Clymaстерical Year is much to be admired, which is the 63d Year of the Age of Man, reckoned to be either 7 times 9, or 9 times 7, in which Year he is commonly reduced to some Extremity, or danger of his Life. Which the Emperour *Augustus* well knowing, did rejoice extreamly when he had passed that Year; As then by the Number of 7 and 9. Multiplied the one by the other, we are in danger of Death, so by the same Numbers, we are happy to prolong our Life. But to conclude this question, the Lawyers approving in this the

Doctrinæ de statu hominum. *Lib. 7. D. de* decree that Children are Born in the 7th Month with perfection, and ought to be Deemed Legitimate, if peradventure the Father had been absent.

Quest. 2. Whether Light be a Corporal thing?

Answ. No, but an Accident onely; Nevertheless, Heavenly, Excellent, and Admirable,

by means of which we see the Colours of all the Visible Bodies of the World, and being taken from us, we remain in Darkness and Horrore: That this Light then is not Corporal, it is evident, that it doth in an instant scatter and extend it self throughout all the Universe, if it be not hindred by *Opacis* and dark Bodies, by which hindrance cometh the shadow; but Corporal things cannot be in this manner diffused and spread in an Instant, because it could not be done but by Penetration of Dimensions, which Nature abhorreth and cannot suffer. Or else it must be done by the Cession of other Bodys, which cannot be done instantly and suddenly.

Quest. 3. What is the cause of the Generation of Monsters?

Answ. The causes are many, (*viz.*) The super-abundance, or insufficiency of the matter; the Feebleness of the seminal Virtue; the Vice of the Womb, the wandring Imagination of the Female in time of Conception, the Conjunction of 2 Animals of Divers species, and the like.

Quest. 4. How comes it to pass, that we do Love sometimes those whom we never saw?

Answ. This comes to pass but seldom, that we Love but those, which by reputation we believe to have some perfection of Virtue, Knowledge, or Beauty, which makes us to esteem them. And our Soul Imagining this perfection to be greater than it is, cannot but be taken and surprized, and cannot but Love, and Honour; Nay, commonly much more than after we have seen the subject; for rare and excellent Persons, are like unto Tapestries, which seem more Beautiful a-far of than near.

Quest. 5. Why do we commonly Fart in Pissing?

Answ. Because that while the Bladder is full, the great Gut is stretched, and in discharging the Bladder we hold in our Breath insomuch that after the Relaxation of the Bladder, in proportion as it doth empty its self, the Intestines that are bound and full of Air and Winds, do also at the same time by the same means slacken and empty themselves.

Quest. 6. How is the Dew Ingendered?

Answ. It differs from Rain and Snow in this, (*Viz.*) The matter of the Rain and the Snow are the Attractions of many Days, into the middle Region of the Air, which is much more Ample and Vast than the Inferior; In which the Dew is Ingender'd, from a few vapours Attracted by the Celestial Bodies, in the space of one Night, the which for want of heat cannot ascend very high, but do fall again upon the Knap of Herbs and Leaves of Trees, like

like unto Little Pearls, and this is it which is called Dew; And this in the seasons, the most Temperate of the Year; for when 'tis very hot there can be no Dew, because that the matter being heated it easily ascends on high, or else it is easily dissipated by the Heat. And if the weather chance to be Cold, this Dew is Congealed, and Condensed, and from thence is made that which we call the *Hoary Frost*.

Quest. 8. Gentlemen, I desire to know the meaning of *Eating of Pancakes* and *throwing at Cocks* on Shrove-Tuesday? and of *Milk Maids Dancing on May-Day*, and *setting up May-Poles* and *Dancing round them*? and where *Swallows, and Cuckcows, and such like Birds go in the Winter*? if you will Answer these three Questions, you will oblige yours, &c.

Ans^w. If you consult our Volumes already Publish'd, you'll find most of these Questions Answered.

Quest. 9. In a place, not far from Swicka, in Franconia (saith my Author) where I lay at that time; It hapned that a Child (which cou'd scarcely go, or speak) in Winter time, lost it self in a Wood, near unto Swicka, and was constrained to remain in the Wood three Nights and two Days, in which time there fell a great Snow, insomuch, that the Child was covered therewith; but every day there came a Man, and brought it something to Eat and to Drink, and went away again; for the third Day, the Man came and brought meat, and led the Child from the place where it lay, into the Road way, by which means it got home, and told the Parents plainly what had hapned. I heard the child (saith my Author again) relate it so significantly and plainly (which neither before, nor in three Years space after that time, spake any word, that might be well understood) as I my self (saith my Author still) could have related the same. Luther's Colo. Mens. fol. 371. Tell your Humble Servant now, I Pray Gentlemen, (if you believe this to be matter of Fact) if not, tell me so: Whether this Man, that brought the Child meat and drink was an Angel, As Luther thinks, or what he was?

Ans^w. For those that will admit the Testimony of Sacred Scripture, it will be easie, says Mr. Turner, in his late History of Providence, to satisfy such, that Good Angels do exist, and are exercised in the Affairs of this Lower World; as in the Case of *Hagar*, Gen. 16.7, &c. of *Abraham*, Gen. 18. of *Lot*, Gen. 19. of *Jacob*, Gen. 31. of *Moses*, Exod. 3. of *Balaam*, *Gideon*, *Manoah*, *Elijah* &c. in the Old Testament. And in the Case of the Baptist's and our Saviour's Birth, in the New Testament, they appeared to the Two *Maries*, *Zechariah*, and the Shepherds, *Act. 10. 3.* Cornelius is said to have seen a Vision Evidently, viz. *An Angel of God coming to him*. More may be observed by Men of Leisure and Ingenuity, that will take the pains to examine their Concordance, and turn over a few leaves of the Bible. But for Modern Instances of this Nature

(and well attested) we refer you to Mr. Turners *History of Providence*, mention'd in our last *Mercury*, p. 7. Chap. 2. *Treating of the Appearance of Good Angels*.

Quest. 10. Wherefore do we not see the Elementary Fire that is above the Air, as well as we can see the Material Fire, since that (according to Philosophers) it is ten times more vast and ample than the Air, and yet we can see the Stars that are above the Elementary Fire?

Ans^w. 'Tis because the Elementary Fire is much more simple, and pure than the Air, and without any Colour; if then we cannot see the Air, which we suck in, and breath out, and with which we are environed, (altho it be much more gross and thick, in comparison of the Elementary Fire) how can we then behold, or see the Elementary Fire it self? But the Reason why we see our material Fire, is, because it hath a Colour, or is Coloured as with Yellow: Because of the mixture of Terrestrial Exhalations, which do proceed from the matter of which it is Nourished and Entertained: But the Reason why we see the Stars that are above this Elementary Fire, is, because they are much more Luminous and Glittering than the Fire.

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